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THE JEWISH VIEW OF JESUS REVIEWED.

BY

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To the
Rabbi Leonard Levy
of Pittsburgh,

*whose public utterances about Christ
have inspired the author to write,
the following pages are affec-
tionately dedicated by
the author.*

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PREFACE.

THE author has no apology to offer for the publication of this book. It was dictated not by the spirit of controversy, but by the spirit of love. It is God's work we have been doing. He will own it. Amen.

THE JEWISH VIEW OF JESUS REVIEWED.

I.

LIGHT IS BREAKING.

A VISIT IN A SYNAGOGUE.



NOT long ago I visited a Reformed Jewish Synagogue. Conflicting feelings of amazement, joy, and pain surged through my soul. Being raised in an orthodox, Talmudic community, the sight of such a temple and service dazed me. If it had not been for the **Aaron Hakodesh* and the *Thora*, it could have been taken for a Christian church. Stained glass memorial windows with beautiful Old Testament figures, a choir of male and female voices, a costly pipe organ, a service chiefly English—with responses that reminded me of the beautiful Liturgies of the Lutheran or Episcopal churches, a congregation with uncovered heads, an eloquent preacher, referring to Christianity as a religion that sheds light—this was a revelation; it was a vision. I could hardly believe my senses, I was like one that dreamed. What a change had come over my people! How the thick, dark veil of ignorance and fanaticism is vanishing! I rejoiced and said to a Christian friend at my side: “I would give my life for an opportunity to preach the crucified and risen Savior to a congregation like this of my brethren.” They are indeed a great deal

* The holy ark and the scrolls of the law.

remain the only Jew who said of the Son of David: 'I know not the man.' If the Jews up to the present time have not rendered homage to the sublime beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name."

Henry Berkowitz, D. D., Philadelphia, Pa., says: "To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should have become lost to His own people by reason of the conduct of those who called themselves his followers. In Jesus there is the very flowering of Judaism."

James H. Hoffman, of New York City: "I recognize in him the blending of the divine and human, the lofty and lowly, showing the path for the dual nature of man; by divine aspirations to gain the victory over the earthly life tending to draw him downward — the Son of God triumphing over the child of the earth."

Dr. Adolph Brüell, editor of the "*Populärwissenschaft. Monatsblätter*," Frankfort a. M., says: "Past centuries and the disgusting Antisemitic agitations of our time do not change the fact, that Jesus openly declared exalted doctrines which are in full accord with Judaism and which must be assimilated more fully by Christendom before it could be called in truth the religion of Christ."

Professor M. Lazarus: "I am of the opinion that we must make an effort to gain a better understanding of the personality of Jesus, and that we most emphatically must claim Him for Judaism."

Abraham Krochmal in his Hebr. work, "Jjjun Tep-hilla (Lemberg 1885): "Has He not brought millions under the wing of the divine majesty and taught men discipline, morality, righteousness and faith through the power of the Holy Spirit?"

Rabbi Salee (Jewish Missionary Intelligence 1901, p. 80): "The teacher of Nazareth belongs to us according to the spirit. We honor His memory, we claim Him as ours, and award Him willingly the honor of the highest rank, which belongs to Him, viz., that of the greatest benefactor of the human family."

What a step in advance is this of the ignorant, fabulous, malevolent view of Jesus of the Talmudic Jew! This advance step, however, is not the result of Talmudic influence. Where that is supreme, seclusion, bigotry and darkness prevail. This progress is rather the result of modern Christian culture at whose fountain the Jews have been eagerly drinking since the time of Moses Mendelssohn (d. 1786). It was this our third Moses as we call him, whose influence has been leading many Jews from the bondage of traditionalism to the liberty of a cultured and more rational religion. But while all of Mendelssohn's descendants joined the Christian church, *his brethren, the Jews, either built their walls twice as high, in order more effectively to keep out Christian influence or they joined hands with Christian rationalists, and whilst they learned to use one hand in offer-

* Compare "Die Stellung M. Ms. im und zum Judenthum" Nathaniel 1886, 110-114. De le Roi. "Die Ev. Christenheit und die Juden," vol. II, p. 8.

ing the incense of praise to Christ's humanity, they also persisted with the other to keep up the old warfare against his divinity. Moreover, whilst it is depressing to see that the present day Judaism is drawing upon the arsenal of so-called Christian theology for its weapons against Christ the Redeemer, it is at the same time certain, that these rationalistic props of modern theology will not support Judaism in its opposition to Evangelical Christianity. As Dr. Fr. Delitsch says: "Whether you look at Christianity from the viewpoint of the trinitarian or unitarian, of the rationalist or supernaturalist, one thing will remain, that Christianity in contradistinction from Judaism is the religion of accomplished morality and that Jesus is the great holy Divine Man whose appearance divided the history of the world into halves. Unto us Christianity and the person of its founder is more than this, but we are glad of this firm position, which is able to defy all attacks of Judaism, and in whose defense all those who bear the name of Christ stand as one man. For every Christian, no matter how he views the relation of the divine and the human in the person of Christ, recognizes in Christ the final goal of old Talmudic development and in Christianity the accomplishment of the religion of Israel."*

II.

A BROAD FOUNDATION.

If it be unwise to build a temporal earthly house on a slippery foundation, how much more so to rear the structure of our temporal and spiritual wellbeing upon the shift-

* Weisagungen p. 4.

ing sands of human opinion. Judaism in its opposition to the messiahship and divinity of Christ must needs leave the broad foundation of an inspired Bible and settle on the mire of unstable opinions. Orthodox Judaism puts God's Word through the sieve of Talmudic traditionalism, and Réform Judaism causes it to rush through the funnel of rationalism and both have little left of a trustworthy divine revelation. Rabbi Levy in his published lecture on the Jewish view of Jesus, p. 3, says: "I believe the Bible to be man's views of God, not God's views of man. * * There are people who hold that God revealed himself to the writers of the Bible. * * Personally I do not hold this opinion." Another prominent Rabbi of Cleveland said before a large audience in Carnegie hall, Allegheny, in the hearing of the writer, that Moses and the Prophets were poets and leaders, but had no claim to infallible, divine inspiration. The Bible then being man's views of God, is no better than Homer's Iliad or the Koran of Mohammed, and since all men are born equal, according to the Constitution of the United States, they are all entitled to equal credibility, and since they differ so radically in their views of God, we must finally abandon all hope of ever attaining to any certainty with reference to divine and spiritual truths. This is the abyss you are leading your flocks to, you shepherds of Israel! Oh, hear the word of the Lord: "Stand on the ways and see and inquire after the old paths — where is the good way and walk therein, and you shall find rest, (refreshment) for your souls. But they said we will not walk therein." Jer. 6, 16. This is God's lamentation through Jeremiah.

Has Israel changed since then? Our Rabbis are wont to flatter us, but the true prophets never did. The Talmud finds fault therefore with our prophets that they rebuked Israel. They have sinned. *Baba Mezia*, 87a. In *Shir Rabba* examples are given, showing that the prophets, Moses, Isaiah, Elijah, were punished of God, *because* they accused Israel openly before God. This Talmudic self complacency and self righteousness is today yet veiling the minds and hearts of the whole Jewish nations against the light of their Redeemer. Reform Judaism has given up the letter, but has kept the spirit of the Talmud. A prominent Rabbi of this persuasion said before a large Christian audience in March, 1900: "God had chosen the Jewish nation not to *evolve* a Messiah, but religious truth." What religious truths Israel, if left to itself, is capable of evolving, we see in the extravagances and absurdities of the Talmud, on the one hand and in the bold rationalism of the Reform Jews on the other, who with the Rabbi just quoted, deny the inspiration of the Scriptures, the fall of man, and the redemption by a personal Messiah. Nay, brethren, Israel's glory is not in its own *evolution*, but *in God's revelation*, given to our fathers in the Old and New Testaments for our own and the world's salvation. This, brethren, is our glory and this our mission. He made us an "*am segulah*," a people of His possession, a peculiar people, a royal priesthood, *if we hear his voice and keep His covenant*. Ex. 19, 5. 6. In Isaiah the Lord says: This people I have formed for Myself (li) that they should declare My praise, 43, 21: and in chapter 66, 19, we are told that the Lord wants Israel to go

to the 'Goiyim' and to the far off islands, who never heard of God's name, there to declare the glory of Jehovah. What are you Jews going to declare to the nations of the earth? Your Talmud with its enslaving "TaR Jag Mizvoh" (613 commandments)? There is enough on the market of this article without yours. Will you give them for the bread they need, the stone of Reform Jewish skepticism? Negations will never feed the human heart. No wonder you are mute. The Messiah, whom God has sent to the world's salvation you have cast away, and what is the result? The loss of the Scriptures as our Father's message to us, the loss of our mission, our nationality, our peace, and God's favor. Oh, for tears enough to weep over the daughter of Zion! Come, ye beloved, let us reason together. You boast of reason. Very well; reason is like this world: as long as it serves God, it will bless you, but when it rules in God's place, it will enslave you. Let us see whether we can not agree on a few simple principles:

I. *Reason is altogether inadequate as a source of information in things divine.*

It deals altogether with things earthly and temporal, and even here its sphere is limited. It can give the results of some investigations and observations in nature, it can give the mode of some of its operations, but it cannot tell why it is so, it cannot dive down deep into the eternal which is the substratum and root of all things that do appear. Reason can not tell what the body is and what is soul, how the seed germinates and how the maggot dies, what gold is, and why it is not iron, what matter is, and what is

power, what life is and what is death. And as to the question of all questions — a million times more important than all physics and chemistry besides, namely, the question: What shall I do to escape the second death and live forever? To this reason has no answer at all. Reason knows absolutely nothing of the kingdom of darkness and of light, of heaven and hell, of the invisible denizens of the world beyond and of the principles governing their conduct. *The deep philosopher Pascal felt the utter insufficiency of reason, when he confessed that all philosophy was not worth one hour's study. That great genius Goethe, who with eager pursuit investigated one domain of human intelligence after another, laments at last in his *Faust*, the utter vanity of all human knowledge. Our own King Solomon overlooking the world with all its wisdom and glory, breaks forth in the sad refrain: Vanity of vanities, all is vanity. But while Solomon concludes: "Fear God and keep His commandments, this is the whole duty of man," such a philosopher as Cicero, and many enlightened heathen like him, find reason a very uncertain guide in things divine. After describing the different theories concerning the soul, Cicero concludes: Which of these opinions are true, this God may know; which is even probable is a question difficult to decide. *When he attempts to say something about the Godhead, he finds all "darkness and difficulty." †The climax of human reasoning in the antique world was not joyous faith and certainty, but doubt and despair.

* F. Betțex. "Natur und Gesetz," p. 55.

* Cicero Tusc. I, 11. † De natura deorum, III, 39.

But you say, "My reason tells me what is right and what is wrong." Yes, had we no other source of information, our ethical and moral knowledge would be quite dim. The great philosopher Kant, who built up his system on moral consciousness, acknowledges: We must concede that if the Gospel had not taught previously the general moral principles in their whole purity, reason would not have conceived them till now in such perfection.‡

From this proposition follows the

II. *If man is to know God and find happiness and peace in His fellowship, God must reveal Himself to him. This needs no proof and we can proceed to our*

III. Proposition: *God has revealed Himself in His works as a God of wisdom and power, but as a God of grace and love, He revealed Himself in the Bible of the Old and New Testament.*

The heavens declare the glory of God and the firmament showeth His handiwork. Ps. 19. You all know that, but that God so loved the world that He gave His only begotten Son, this you can learn nowhere save in the Scriptures. The knowledge of God's power might fill you with awe, and the knowledge of His wisdom might fill you with admiration, but if you want to love Him and live unto His glory, you must go to the Scriptures to learn and believe how He loved you and redeemed you with the blood of His Beloved. Can't you stand this kind of talk? Do you in your superior wisdom ridicule the redemption by blood, the

‡ Kant au Jacobi, III, 523.

Redeemer in His miraculous birth, the divine human Messiah, crucified for our sins and raised for our justification? Is this not why you reject the Bible as a revelation of God? You don't like to come down from the throne of your own wisdom and submit to the wisdom of God. The idol of our fathers in the wilderness was a calf of gold, yours, if you enthrone reason above Scriptures, is one of brain cells. But you say, We believe in God Almighty. Very well. Why then should He not be able to reveal Himself through His Word; and do wondrous things, not against reason, but beyond reason's ken to comprehend; why should He not be able to come down into the flesh in a miraculous way to redeem; why not converse with man through His Spirit, if He has a Spirit; why should He not be able to do these things, and infinitely more, if He is almighty? Oh, read the Scriptures again, not with the mind of a critic, but with the mind of a soul thirsting for truth and salvation. I will waste no time in defending the Scriptures. They are their own defense. All its critics in the past have perished and those of the present will die, but the Word of the Lord abideth forever. Voltaire prophesied that in a hundred years the Bible and Christianity would be dead, but the house in which he made this prediction is today a Bible depot, and Christianity is more alive than ever. Ingersoll is dead, but the Bible which he reviled, is speaking in more than four hundred languages to the nations of the earth, saving, transforming, and blessing thousands of the most degraded among men, who submit to Christ, the very life and light of the Scriptures.

The late Dr. Caspari of the University of Christiania, Norway, when a student in a German university, studied the New Testament in order to overthrow the Christ of whom it testifies, for he was a strict Jew, but the Word captured him and made him a mighty witness for Christ and the Scriptures.

The well known Bishop Simpson, who died several years ago, was an unbelieving doctor of Medicine. He, too, studied the Bible to mock it, but he, too, was won for the Gospel. The Bible convinced, convicted and converted him, the Bible stood the test.

General Lew Wallace relates that in a conversation with Col. R. J. Ingersoll, whom he met during the Civil War, he was prevailed upon by him to study the claims of Christ in order that he might fully agree with Ingersoll that Jesus was a mere man. The General was a skeptic, but he resolved to investigate. He traveled, thought, made researches, and studied in home and foreign libraries, consulted learned men of Jewish and Christian faith, and in fact spared neither time nor money in making unbiased investigations as to whether the Bible be true and Jesus the Christ. The General finally was convinced on the subject. He had sought, and he has found. * * Here is his testimony: "I am absolutely convinced, that Jesus of Nazareth was not only a Christ, and the Christ, but that he is also my Christ, my Saviour, and my Redeemer; that fact settled in my mind, I wrote 'Ben Hur.'"

Oh, how my heart leaps for joy that this is also my experience and my testimony. "Give me a book," said the

famous Walter Scott, shortly before his death to his son-in-law. "What book?" he inquired. "Can you still ask," replied the man whose writings were charming the world — "Can you still ask what book?" "There is only one book, the Holy Scripture. There is nothing which it does not offer, nothing which it does not give to men, who see their own need and its riches; truth that never grows old; riches that never pass away; joys that never disgust; a crown that never rusts; alleviation of grief and allaying of fear; a blessed hope of an immortal life. This is God's gift to all those who love and revere His Word." This is the testimony of a great man in the face of death. Shall the Gentiles feast upon our unspeakable rich inheritance whilst we feed our souls to starvation with Rabbinism and rationalism? — Israel to your tents! Our safety for time and eternity lies in our faithfulness to God's revelation as found in our Scriptures of the Old and New Testament.

IV. *To study the word of God with an air of the destructive critic is unbecoming and profitless, but to approach it with a heart thirsty for the living God and a mind ready to submit to His light, and a will prepared to do His bidding, this will prove both blessed and convincing.*

The writer has no theory of inspiration. Having found Christ, the center and life of the Scriptures, every other revealed Scriptural truth falls kaleidoscopically before him, around this center forming one beautiful harmonious whole. I know what I have in Him, and the whole of this glorious treasure I received through the Scriptures, I never pale or prostrate myself before the great champions of human learn-

ing who might declare that the truths of the Bible have to be modified or eliminated because of their new discoveries. Dr. Talmage was often sensational, but he was very sober and sensible when he said: "Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm and a case of transfixed grasshoppers and butterflies under the other arm telling about the 'survival of the fittest,' and Huxley's protoplasm, and the nebular hypothesis. The fact is that some naturalists, just as soon as they find out the difference between the feelers of a wasp and the horns of a beetle, begin to patronize the Almighty, while Agassiz, glorious Agassiz, puts both his feet on the doctrine of evolution and says: 'I see that many of the naturalists of our day are adopting facts which do not bear observation or have not passed under observation.' These men are warring with each other — Darwin warring against Lamarck, Wallace warring against Cope, even Herschel denouncing Ferguson. They do not agree on embryology, do not agree on the gradation of the species. What do they agree on? Herschel writes a whole chapter on the errors of astronomy. Laplace declares that the moon was not put in the right place. He says if it had been put four times farther from the earth than it is now there would be more harmony in the universe; but Lionville comes up just in time to prove that the moon was put in the right place. How many colors woven in the light? Seven, says Isaac Newton. Three, says David Brewster. How high is the aurora borealis? Two and a half miles, says Lias. How far is the sun from the earth? Seventy-six million miles, says La Caille; 82,000,000 miles

says Humboldt ; 90,000,000 miles, says Henderson ; 104,000,000 miles, says Mayer. Only a little difference of 28,000,000 miles ! All split up among themselves. Not agreeing on anything."

Pride is unbecoming a character that is truly learned.

"There are more things in heaven and on earth than are dreamed of in your philosophy," said Shakespeare. The question whether the Old Testament is God's revelation ought to be settled in the affirmative in the mind of every Jew. Our ancestors would never have submitted to such a burdensome service as their sacrificial cult, if they had not been convinced of its divine origin. They murmured against Moses and against God's providences, but they never objected to the expensiveness and burdensomeness of their service, of whose symbolism they could not have been ignorant. 1 Cor. 10, 1-4. How true to life are its characters portrayed ! When Alexander of Macedon sat for his portrait, the artist made him put his hand on his forehead as though engaged in deep thought, but in reality he was to hide a deep scar on his forehead. The Bible, however, hides nothing of its heroes. It paints them as they are — their beauty and blemishes, faithfulness and flaws. And what is true of the old is true of the New Testament. Is the Bible a fraud ? Then the Jews have palmed off on the world the most gigantic fraud mankind has ever seen, and woe be unto us if the world should ever find this out, for salvation as revealed in the Bible is of the Jews. But blessed be His name, the Jewish Bible of the Old and New Testament is a greater power today than ever before, and where its power is felt

the deepest, the Jews are loved the most. It behooves us, therefore, not to side with carping critics of the Bible, but with those who honor, love and live the Word of God. Huxley said lately to a number of clergymen: "You know, you parsons, that we scientific men don't mean to pin our faith to your sleeves; we shall go on with our investigations and draw all our conclusions in spite of all the Church Councils may say, but it is your duty to hold the citadel. One of these days we many find ourselves in difficulty and come back to you for help and teaching about God, and we trust to you not to betray the gates." *Of all men the Jew can the least afford "to betray the gates," for inside those gates of divine truth is treasured not only our wonderful past, but also our glorious future, and as for our wellbeing in the present, it is safeguarded the best where this Book of God is loved the most. Take and read, brethren, believe and live. Help to lift up this standard among the nations who sit in darkness and in the shadow of death. But alas! you have no standard to lift. You have no living Messiah. You have no light, and how can you shine? Isa. 60.

III.

THE CRUCIAL QUESTION: WHAT THINK YE OF CHRIST?

There is no other question that can compare with this. Questions of political economy, of scientific or commercial nature sink into utter insignificance in the face of this deep searching query of the Son of man ringing through cen-

*Reported in the *Church Times* by Peter Lombard who was present in that gathering.

turies of the Christian era. All other important questions in life will lose their interest to you at the gate of the world beyond, but upon the proper answer to this question will depend your peace and joy in death and your eternal well-being in the life to come.

Some one tells the story of a philosopher who was crossing a stream. As he entered the ferry boat he picked up a pebble and said to the ferryman: "Do you know geology?" The ferryman replied, "No." The learned man said: "Then one quarter of your life is lost." As they went on, the philosopher picked up a leaf that was floating in the stream, and said: "Do you know botany?" The ferryman replied, "No." "Then one-half of your life is lost." By and by they reached mid-stream, and the philosopher, looking up to the starry heavens, said: "Do you know astronomy?" "No, sir." "Then," said the philosopher, "three-quarters of your life is lost." Just then the ferryman looked up the stream and saw a wall of water coming down upon them; the dam had burst. He turned to the philosopher and said: "Sir, do you know how to swim?" "No." "Then," said the ferryman, "the whole of your life is lost." In the great crisis of human life, theories and opinions are of no value. You will not care about them when you come to die; you will not even mention them at the judgment; only one thing will count then: "Have you taken Jesus Christ as your Savior from all your sins?"

If Christ be what the Old Testament prophesies and the New Testament testifies Him to be, then all those who deny His divine personality and sneer at His work of atonement

commit a sin not only against a theory or a dogma, but against the Lord Almighty, and no matter who they are, Jews or Gentiles (with God there is no respect of persons) they will fall under the awful sentence: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3, 18.

"Oh," you say, "we modern Jews believe in Jesus. We have given up the hatred of our prejudiced fathers. We are beginning to claim Him as our own." Very well, we thank God for it, and you as a cultured Jew ought to thank God with us; for if it be displeasing to God, if we hate any man without a cause, how much more so, if we antagonize Him whom even Rabbi Levy calls the "Comforter," "one of the noblest spiritual examples, the human family has ever had the privilege of observing." But by saying nice things about Christ's humanity, the question is not at all answered, and the problem not solved. For if Christ be the pure, the spiritual, the noblest Rabbi of Israel, as our more cultured brethren claim, then it is inconceivable that He should pose before the world as the Son of God, and should affirm it with an oath (Matt. 26, 64) and die in confirmation of the same, whilst one sentence revoking this misconception would have saved His life from the most ignominious death on the cross, and kept millions of the future generations from the grossest idolatry of worshipping a Jew as God. As a good and wise man he could not have thrown such a precious life away for a misconception which he could have swept away in an instant. Furthermore, as a pious Jew he would have died a dozen times over, if possible, in confirmation

of the truth (if that were the truth) that He was not the Son of God, rather than to commit treason against the Almighty and usurp His place in the hearts of men. Thus we are confronted by a dilemma: He was either a good man as you all believe, and then He could not prove traitor to God whose equal He claimed to be (John 10, 30: 14, 9); or He was an imposter, and then His spiritual, beautiful, doctrines and His benign, enlightening influence upon the world are contrary to all reason and experience, that only a good tree could bring forth good fruit. Either horn will dislodge you from your position. "Ah," you say, "Christ was indeed great and good, but He never wanted to be anything else than the Son of man, all other claims of equality with God are simply a fabrication of the apostles." Without entering on the details of this assertion, let me point you to one great fact which is proven beyond a peradventure, it is the

RESURRECTION OF JESUS.

How can you account for that, if Christ was a mere man? Just listen: In the night of His betrayal, all His disciples were offended at Him. They let go of their faith that He is the Messiah, the Redeemer; they forsake Him and flee. Even the women lose their faith and come on the morn of the first day in the week to the sepulchre to embalm His body. That is all that is left them of their faith. Here they find out that He should have risen. Terror takes hold of them. They flee from the grave in dismay. This is the case with the rest of the disciples. They were "astonished," and when the women brought them the message, that they

had seen a vision of angels who said that He was alive, it seemed to them "an idle tale," and they believed not. But Christ comes into their midst and greets them: "Peace be unto you," yet they tremble thinking that it is a spirit. He shows them the prints of the nails in His hands and feet, shows them His pierced side, other times He rebukes them for their unbelief and hardness of heart "not to believe those who have seen Him risen from the dead," then their sorrows turn to joy, and they soon became witnesses (martyrs) of the resurrection. How could such a change come over the disciples who "knew not the Scriptures that He should rise from the dead," except the account be true to the letter? Hypnotic influences or suggestions could not have changed these frightened, timid disciples into bold preachers of the resurrection. Who should suggest when none believed? Was the wish perhaps father to the thought? How could this explanation hold good with our brother Paul? Who was farther from wishing that Christ had risen than Paul, who was breathing out threatenings and slaughter against the disciples of the Lord? Acts 9. Christ risen to him meant that Jesus was right and he eternally wrong and lost forever. Yet here is his testimony: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; that He was seen of Cephas, then of the twelve, after that He was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of

James, then of all the apostles and last of all He was seen of me also, as of one born out of due time, for I am one of the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Cor. 15, 3-9. This is the earliest record we have of apostolic preaching; it is earlier than the Gospels and shows that the testimony of apostolic witnessing was chiefly concerning the resurrection of the Lord Jesus Christ from the dead. Here was the divine seal upon the Messiahship of Christ and the world's redemption accomplished by Him. It differed from the resurrection which Christ Himself effected on others. Lazarus, the daughter of Jairus, and the son of the widow whom Jesus raised died again, but Christ never dies. He thus became "the first fruit of them that slept."

JESUS OUR LIFE AND OUR LIGHT IN THE MIDST OF DARKNESS
AND DEATH.

Just think of the change His resurrection has brought about in the hearts of men, especially when face to face with the King of terror called death. Rabbi Jochanan ben Saccai, the great Zaddic (the just) was dying in the arms of his disciples. They saw him weeping, and asked: Rabbi, light of Israel, thou strong rock, right-hand pillar, why dost thou weep? He answered them, that he was to appear before the awful Majesty of the King of kings who was not to be bribed. "There are two ways," he added, "before me, one leading to Paradise, the other to hell, and I know not by which of these I go; should I not weep?" Yes, Judaism knows of no victory in death. It is a terrible guest,

this "malach hamúives," the angel of death, with the millions of eyes, and the two edged sword in his hand; the angel of the lower world with his glowing rod stretched across the fresh grave; the liturgy for the dying (maabar jabbok); the shroud; the seven days of mourning which the survivors spend sitting upon the floor; the thirty days after death when the soul has to suffer the most; the Kaddish, the prayer for the dead during the first year, and the prayer during the high festivals, that God for the sake of the offering of alms would give rest to the departed soul — all this bears upon its brow the impress of uncertainty, of doubt and dread. I have seen the Jewish dead shrouded in black upon the floor with a candle at the head and the relatives and friends wailing, tearing their hair and wringing their hands in abandoned despair. I have wept with them on the 9th of Abbib in the cemetery on the graves until my heart almost burst for grief. I have tasted the Jewish dread and gloom, I drank of your cup, my brethren, for I am flesh of your flesh, and bone of your bone, but Jesus, the Son of David, delivered me. Blessed be His Holy name! He brought life and immortality and triumph and glory to light for me. This cannot be mathematically demonstrated, as little as any other spiritual truth of divine revelation. It must be accepted by faith on the authority of God's Word, then it becomes an experience of your own heart and life. The Apostle Paul, that great disciple of Gamaliel, gained this experience and could triumph in death: "Oh, death where is thy sting, oh grave (hades) where is thy victory? Thanks be to God who giveth us the victory through Jesus Christ our Lord!"

Daniel Webster, the American statesman, experienced this victory through Jesus. "Thank God," he exclaimed in the face of death, "the Gospel of Jesus Christ brought life and immortality to light, rescued it, brought it to light!" John Eliot, the apostle of the Indians, triumphed, "Welcome joy!" Mr. Moody, the great evangelist: "Earth is receding, heaven opens before me. I have been beyond the gate. God is calling, don't call me back." A moment before he said: "It is my coronation day!" I could multiply these testimonies out of my own experience as a pastor at the death bed of the children of God.

Oh, my brother, Christ is a living reality and not a dead memory. He takes hold of the poor, human, sinful, doubting, wavering heart and pulls it up, up, up, until it sees rapturous visions of God which no human tongue can tell. Talk about proving Christ's divinity; here is a living proof before your eyes. I am a marvel to myself — Oh how I used to hate Him, the fairest among ten thousand! I tried to excel in everything I undertook. When I practiced ceremonial piety I was behind no one of my associates in the "Beth Hmidrash." *When Jesus and the missionaries were the subjects of discussion, although I knew little of either, yet I could have thrown the first stone to make an end to both.— I longed to excel in the hatred which was without a cause. You rabbis try to persuade the Jews that they did not kill Christ. Well, who says they did? Your Jewish hearers and readers did not, but Christ's contemporaries did. Even if they laid no hands on Him, it was by their instigation

* The Synagogue where the Talmud is studied.

that the Romans put Him to the cross. Crucify, crucify Him, they shouted then and they would do the same thing today. The deep seated, malevolent hatred of the Orthodox Jew for Christ is to me proof positive of the fact that my ancestors killed the Prince of life and were dispersed in consequence. Moreover, the marvelous change that He has wrought in my own heart, transforming the passion of hatred against Him into passion of love for Him, transmuting the love for sin into love for purity and holiness — this is to me proof positive of His ever present, ever loving divinity. I KNOW in whom I believe. I need not the crutches of human logic to prove to me that Christ is risen, that Christ lives and reigns in the human heart, I feel His presence stronger than I feel my pulse. He by His Holy Spirit threw the ego, the "I" within me out of center and enthroned Himself as the center of my being, so that Paul's experience is repeating itself in me, "I live, yet not I, but Christ liveth within me." Not I, but He; I am not mine, but His! Oh what a glorious romance of love! How this His love to me, finding an echo in my love to Him, is making life so beautiful, so sublime. How it fills the soul with rapture! Oh, my beloved, Christ our Elder Brother, has founded an empire of love, and millions of the purest and noblest among men are willing to die for Him, aye, which is much harder, are willing to live for Him.

A crowd of Talmudic Jews, to whom I once declared my beloved Redeemer, were cursing me and the mother that bore me; when I disarmed their rage by my blessings, they insisted that I tell them candidly and confidentially whether I

personally in my heart of hearts really believed that the Thole (the hanged one) was God. I affirmed it with a solemn oath; but how unsatisfactory that was to me. How happy I would have been, had I been able, like our brother Stephen of old, to seal my testimony with my blood even though shed by the hands of my own Jewish brethren as was his. I felt that by Christ's presence and power I could have died willingly, at their hands (Acts 7, 60) praying: "Lord, lay not this sin to their charge," if by such a death I could have saved their souls. This is altogether supernatural — the natural love to my people could never accomplish anything of the kind in me. I never was known for much meekness over against mean insolence, — but the love of Christ constrains, pushes, urges, until we can say with Paul: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Rom. 9. It is simply marvelous. A dead Christ, were He ever so great in His life, could never after nineteen centuries continue to transform human lives and make of His raving enemies joyous martyrs and willing apostles.

Oh, brethren, with boldness and confidence, by authority of God's Holy Word and under the seal of nineteen centuries and attested by a cloud of witnesses, numberless as the stars of heaven, I declare unto you that

IV.

CHRIST IS ISRAEL'S MESSIAH ACCORDING TO THE SCRIPTURES.

1. *Christ is the Key to the Scriptures.* You cannot understand the Old Testament without the New, nor can you understand the New without the Old. Both Testaments form one precious casket, the Old Testament being the base and the New the lid, one incomplete without the other, but both together treasuring the costliest Jewel in the universe, Christ Jesus, the Savior, not only of the Jews, but of the human race. Christ stands and falls with the Scriptures, and the Scripture stands and falls with Christ. In the last century the destructive critics have often changed the position of attack. At first it was the authorship of some biblical books, then some certain dates of Scripture. Then the Tanach, the Old Testament, was assailed; soon the Gospels, then the war-cry was heard: Away from Paul to Christ! Now the battle is raging around the person of Christ. If He is retained as divine then we will keep the whole of the Scriptures, if He is rejected in His divinity, we will lose the whole of Scripture, for it is the holy book that confirms His divinity and He in His divine authority confirms its *enticity*. To study the Scriptures and not find the Christ in it, is to go through the woods and not see the trees. To practice a religion without a personal Savior is to celebrate nuptials and leave out the bridegroom. The whole of revealed religion revolves around this center of redemption — redemption as *foreshadowed* in the Old Testament sacrifices, redemption as *accomplished* by the Messiah in the New Tes-

tament upon Calvary's cross, and finally the full redemption of the purchased possession, when He comes again, and the shout reverberates through the arches of heaven: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Rom. 11, 15.

Brethren, a few moral laws whether by Moses or by Confucius or by Christ or any other reformer will not wash away sin, nor give us a clean heart. They can't give us the right *position* before God, neither can they place us in the proper *condition* to do God's will towards man. This truth underlies the whole economy of God's progressive revelation as recorded in the Old and fulfilled in the New Testament. Man is a sinner. This fact stands out in bold relief not only in the Scriptures but also in our experience. God loves the sinner, but cannot bear the sin. The soul that sinneth, it shall die, (Ezek. 18, 4) but God has no pleasure in the death of the sinner.

2. *Christ the sinner's substitute according to the Scriptures.* Sin and consequent ruin is man's work, but redemption and restoration of man is God's work.¹

But how does He redeem and save man? By giving him a law and more and better laws? By no means, for what will it profit a man to get light and more light, when he is blind? Or of what use are laws of health to him that is dead? Now sin is both spiritual blindness and spiritual death,² and the law never could open his blind eyes or give

Hos. 13, 9. שְׁחַתֵּךְ יִשְׂרָאֵל כִּי־בִי בַעֲזֹרֶךָ ¹

וְנָהִי כַטְמָא קְלָנִי . . . וְנָלַךְ כְּעֵלָה קְלָנִי ²

Ephes. 2, 1. 5. Gal. 3, 21. Rom. 8, 6. Is. 64, 5.

him new life; it was only preparatory³ to the real remedy, as physical training is preparatory to the race, or fasting preparatory to the surgical operation. What was the real remedy for this blindness and death? In the Old Testament it was a future *redemption*, in the New Testament it is a present *Redeemer*, and in both cases it is *faith* taking hold of the proffered salvation, that wakens the sinner from death to life, that translates him from darkness to light.

But what kind of a redemption and what kind of a Redeemer has God provided? It is redemption from sin⁴ through a Savior that takes all sin upon Himself⁵ and sheds His blood in our stead and by His own perfect righteousness makes us righteous who believe on Him. We know that some would-be wise men reject this doctrine as Jewish, but we Jews cannot afford to reject it. It is woven into the warp and woof of true Judaism. The Old Testament's cultus of sacrifices is substitution pure and simple. The sinner lays his hand upon the beast, confesses his sins and thus transfers his sins to the beast which bearing away these sins atones for them with its own blood. In Levit. 17, 11 God says: "For the soul of the flesh is in the blood, and I have given it to you to atone for your souls on the altar, for the blood, it atones for the soul." Every sinner forfeits his life, "for the soul that sinneth, it shall surely die." (Ezek. 18, 4), and since his life is in the blood, *that* ought to be

o nomos paidagohgos etc. Gal. 3, 24. ³

ביום ההוא יהיה מקור נפקח ללחטאת Sach. 13, 1 ⁴

ולנדה:

יצדיק צדיק עברי לרבים ועונתם הוא יסבל: Is. 53, 11. ⁵

shed as the penalty, but God, being gracious, orders substitution, that the sinner be free. This substitution, however, is only temporary. It has to be repeated every year; this shows that it was imperfect; it was confined to the holy city and temple and priests, and these have been done away with for more than eighteen centuries. Our rooster and hen substitutes on the eve of Atonement Day are human inventions and have not the least foundation in the Scriptures, but even this poor excuse of a sacrifice shows that Israel believes in substitution. Talmudic literature and Jewish history are fraught with this doctrine of substitution. But the substitutional sacrifices of the Old Testament although ordained by God were only for a temporary purpose and therefore imperfect; for how can an irrational beast take the place of rational man who is a moral agent endowed with choice and volition! Therefore the prophet Isaiah, looking in the Spirit to the times of redemption by Messiah, makes Israel say: "Surely he hath borne our diseases and suffered our pains — he is pierced through (מחלל) on account of our transgressions, he is crushed on account of our sins." Is. 53, 4. 5. Here is a better substitution than the oft to be slaughtered beast of the Old Testament. The sacrifices of old pointed to Him as the shadow to the substance. When Abraham, in obedience to God's command had his son Isaac upon the altar of sacrifice ready for the slaughter, the angel of the Lord interfered and provided a substitute in accordance with Abraham's faith: "My son, God will provide himself a lamb for burnt offering." Gen. 22, 8, 11. Here this wonderful truth of substitution becomes luminous

and shines throughout the Jewish economy, until the Kingdom of God steps out of the narrow quarters of the Jewish nation to enter upon the conquest of the whole world. As soon as He in whom this universal Kingdom of God is embodied is baptized, as soon as the anointing of the "meshiach nagid" according to Daniel, takes place, as soon as He is set aside for this purpose, "to be cut off but not for himself,"¹ so soon John the Baptist who came in the spirit of Elijah, pointing to Christ declares: "THIS is the lamb of God which taketh away the sins of the world."

3. *Christ the Son of man according to the Scriptures.*

It is evident that if the Messiah is to be our substitute, He must share our nature. This is the first ray of light that falls from the divine heart upon the darkness of the human fall. It is the woman's seed that shall bruise the serpent's head. (Gen. 3, 15.) This is the first Gospel promise. Satan through the instrumentality of the serpent induced man to fall, now the serpent is degraded, v. 14, undying enmity between man and the serpent declared, and the promise of victory over Satan given to the seed of the woman, v. 15. Satan was in the serpent and brought man sin and death. God being in the conquering seed of the woman is to bring man holiness and life.

But it is victory through suffering. Satan shall bruise his heel. Satan will "show fight." This was the case from the beginning. Eve has two sons, Cain and Abel. Which of these shall bruise me? says Satan. Is it Abel, then Cain

¹ יָכַרַת מֶשִׁיחַ וְאֵין לוֹ

must slay him. Abraham has two sons, Isaac and Ishmael, which of them shall bruise me? Isaac! Then Ishmael shall persecute him. Isaac has two sons, Jacob and Esau. Which of them shall bruise me? Jacob! Then Esau must seek his life. So through all the history of the Kingdom of God, until He is born whom Pilate introduced: "Behold the man." Yes, when Satan beheld the man, who came to destroy his works, he raged and rested not until he had Him nailed to the cross. Oh, how he triumphed when he saw Jesus laid in the grave. A great stone, a seal, a Roman guard are made use of to make sure of His death. But when God got ready the angel rolled the stone away, and *sat on it*. What could Satan do to the risen Christ? He has been raging ever since.

Wherever the Gospel of Christ's Kingdom is preached, he is at hand to darken man's understanding and to harden man's heart. He fights for his own both among Jew and Gentile, and it is especially in his interest to keep the Jews from yielding to Christ, their Messiah and King. But there is no doubt concerning the ultimate end. "All Israel shall be saved" (Rom. 11, 26), and "the devil shall be cast in the lake of fire." (Rev. 20, 10.) The day is not far distant when the great shout shall reverberate through the heavens: "The Kingdoms of the world are become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever." (Rev. 11, 15.) But this does not mean that God is going to force salvation into you whether you want it or not. If you do not believe that I am He, said Christ to the Jews, ye shall die in your sins (John 8, 24).

You will have to decide the matter for yourself. As much as I love my nation I can not, I dare not pin my eternal welfare to their caprice. In matters of religion you and I will stand before Him as individuals and not as specks hidden in the crowd, and how solemn this truth becomes when we realize that the very Christ whom the Jews reject shall sit in judgment over them and the world on that great day. (Acts 17, 31.; 2 Tim. 4, 1.; Rom. 2, 16.)

Dear reader, the matter is very solemn. Rabbi Levy claims that not one prophecy has been fulfilled in Christ. Is this so? The Jewish Rabbis mostly harp on that one string, that Messiah is to bring peace, but we still have war. The objection is indeed reasonable, just as the other that Israel is to be gathered and that it is still scattered. But the trouble lies not with Christ nor with prophecy, but with Israel who does not understand it nor is willing to come up to the condition of its final fulfillment. Take for example, the beautiful and comforting prophecy of Isa. 54, 7-10, as also Haggai 2, 9. You can take every other prophecy that refers to Israel's and Jerusalem's glorious future. You involve yourself and the prophets in endless difficulties, if you do not distinguish

1. That all prophecies even though they could be referred to the near present, do not by any means exhaust themselves in the present. This is what old Jewish theology always taught: **כל הנביאים לא התנבאו אלא לימות המשיח** All the prophets did not prophesy but of the days of the Messiah. You cannot exhaust Isa. 7, 14, by limiting these words to the time of Ahaz. If the woman is the prophet's wife, why

does he not mention her by name? Why this nameless **עלמה**? The son that was born then was not called Immanuel, of course Christ did not bear this name either, but He was **עמנואל** in essence and character, and Isaiah meant him, and this was the **אות**, the sign. He was to eat what the fellow-men of His time would eat, v. 15. He is to be a man as other men, yet He is to be **אל** with us. Therefore Isa. breaks forth in singing: Unto us a child is born... whose name is Wonderful and **אל גבור** Isa. 9, 5; see also 10, 21.

2. The prophets looked at the first and second coming of Christ as we would look from a distance at two peaks without taking into account the intervening roads leading up and down these mountains. They left out the time intervals between His first and second coming. Whilst Daniel sees destruction and desolation accompanying His coming, Dan. 9, 26, because he dwells upon the first advent, other prophets associate times of peace and safety with His coming, because they look upon His second coming unto salvation to those who wait for Him. Hebr. 9, 28. To this event all the prophecies refer that speak of universal peace, of Israel's prosperity, etc. But

3. We must never forget that God's covenant of peace **ברית שלם** (Isa. 54, 10), is waiting to be ratified by Israel. You must come up to those conditions, when the covenant shall be mutual and not one-sided, when He shall be able to bring to pass what He promised, because you have returned to **אל גבור** and **עמנו אל**, to the mighty God, who is the Lord with us!

Take the Bible to hand and see whether I am not right when I claim with millions of God's children of all the Christian centuries that

4. CHRIST IS THE MESSIAH ACCORDING TO PROPHECY.

PROPHECY.

a. He is to be the wonderful child of the virgin. Isa. 7, 14.

b. He is to be born in Bethlehem. Micha 5, 1.

c. He is to be the Zemach (branch of) David and Javeh Zidkenn, the Lord our Righteousness. Jer. 23, 5.

d. The Messiah was to come to the 2nd temple. Matt. 3, 1. Haggai 2, 6-10.

e. The Messiah is to do wonderful works. Is. 35, 54: 29, 18-19.

f. He is to be poor and humble. Sach. 9, 9, is to enter Jerusalem as a King, but not in earthly pomp.

g. He is to suffer, but for our salvation. Isa. 53, 4, 5.

h. He should die between malefactors and yet He makes many righteous. Isa. 53, 11, 12.

i. The Messiah is to rise from the dead (Ps. 10, 8-11). David's body saw corruption. The Messiah is here meant.

j. He is to ascend to heaven and sit on the right hand of God until His enemies become His footstool. Ps. 6, 19, 110, 1.

k. The rejected stone becomes the chief cornerstone. Ps. 118, 22.

l. Unto Him all knees should bow. Isa. 45, 23. God speaks here as the Savior.

FULFILLED IN CHRIST.

Luke 1, 34.

Luke 2, 4-7.

Luke 2, 4, 1. Cor. 1, 30.

Christ taught in the temple, wept over its destruction which He foresaw as the result of Israel's unbelief. Luke 19, 41.

Matt. 11, 5, 6.

2 Cor. 5, 9. Matt. 21, 1-8.

Rom. 4, 25. 1 Cor. 15, 3, 1 Peter 2, 24.

Rom. 8, 1: 5, 1.

Acts 2, 29-32.

Acts 2, 34.

Matt. 28, 18.

This is being fulfilled before our very eyes. Rom. 14, 10. Phil. 2, 9.

Study the Christ of prophecy and the Christ of the Gospels and the epistles and see whether it is not the same

Christ. How long shall the Spirit of God strive with you? Oh, says another Rabbi: It is only John and the Apostles that evolved the divinity of Christ. Jesus Himself, according to the synoptic, the only authentic, Gospels never wanted to be anything but a pious Jew, a teacher, a reformer. Now will you please follow me to my next point, viz.:

5. CHRIST THE SON OF GOD ACCORDING TO THE SYN-
OPTICS.

Israel ridicules the idea of the Son of God in any other sense than that in which all men are called the sons of God, i. e., His creatures. But it is only since Israel has placed itself in wilful and persistent opposition to the claims of Christ, that such Sonship is denied. Our Scriptures of the Old Testament and our old Jewish literature are no strangers to this peculiar Sonship of the Messiah. Proverbs 30, 4. What is His name, and what is His Son's name? Zohar says: The Messiah.

"I will set his hand in the sea and his right hand in the rivers. He shall cry unto Me, Thou art my Father." Ps. 89, 25, 26. All the Targums apply this to the Messiah.

"Thou art My Son." Ps. 2, 7. The Zohar says: "This Son is the faithful Shepherd, and He is the Prince of Israel, the Lord of things below, the Lord of ministering angels, the Son of the Highest, the Son of the God of the Universe, the gracious Shechinah: He is the King Messiah. Mich. 5, 2." (Fol. 88, col. 384).

That sounds somewhat different from the modern Jewish sneer: "Has God a wife?" Does it not?

But let us turn to the synoptics. Modern cultured Jews have learned from so-called Christian critics to look upon the first three Gospels as the only historically correct and authentic account of Christ and His work, and the Christ they discover in these Gospels is to them the wonderfully gifted teacher of Israel and no more.

Our space forbids us to enter upon an exhaustive investigation of this subject, but it is hardly necessary to write a volume in order to prove that only prejudice could make the Christ of the synoptics a mere man. In Matt. 26, we read: The high priest said unto him (Jesus), I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, thou hast said. Nevertheless I say unto you, henceforth ye shall see the Son of man sitting at the right hand of power and coming in the clouds of heaven. Then the high priest rent his garments, etc., vv. 63-65.

Here we learn 1) that in the mind of high priest who represented Jewish thought the Messiah was to be the Son of God. 2) That Jesus avowed on the oath of the high priest, that He was the Messiah, and the Son of God. 3) We see that the high priest understood Him well, and on account of this assertion pronounced the sentence of death upon Him. 4) Jesus hears the sentence and the accusation of blasphemy, but does not correct Himself in the least.

Christ is the Son of God in a way altogether peculiar to Himself. He never says, "our Father," placing Himself on the same level with His disciples, but He always says: "Your Father," and when He teaches His disciples to pray:

Our Father, He does not include Himself in this injunction. He always differentiates between "your Father" and "My Father." Matt. 6, 9: 7, 21; 18, 35. Not every one that says unto Him: Lord, Lord, shall enter into the Kingdom of heaven, but some that say so in the right spirit shall enter. This is the legitimate conclusion. In Matt. 11, 25, He declares that no one knoweth the Father save the Son, and this knowledge of the Father the Son giveth to whom He wills. But not only this knowledge, nay, *all things* are given Him of the Father, and they are given to Him, because He is the Son, and because He is the only Son, therefore *all things* are given Him and He shall sit on the Father's throne and come in the clouds of heaven. Matt. 22, 30; 25, 31.

As the Son of God to whom all power is given He forgives sin. Matt. 2, 7; Luke 7, 49. He does not forgive everybody just as little as He heals all diseases and raises all the dead. This is reserved for the future. But He declares that He has "*authority on earth,*" and the Pharisees judge rightly when they say: "Who can forgive sin but God?" But if the Pharisees are right in their estimation of Him, then He blasphemed, and if He is right, then the Kingdom of God is indeed come to man.

As the Son of God who has become the Son of man He declares Himself the Judge of the whole world. Matt. 25, 31. He shall come in *His* glory and sit upon *His* throne and shall give every man according to his deeds. Matt. 16, 27: 25, 32. He will not simply announce the judgment of the Father, so that there might be an appeal to the

Father; nay, His judgment is final. Matt. 7, 23: 25, 12. Our relation to God will indeed count in the judgment, but our relation to the Father is decided by our relation to the Son. Mark 8, 38: Matt. 10, 32.

This relation to the Son, however, is conditioned by

1. Faith. Matt. 8, 10. He requires faith in His person — a faith that is not shaken by appearance. This faith He requires of John the Baptist already: Blessed is he whosoever shall find none occasion for stumbling in Me. Matt. 11, 6: 8, 27: 16, 17. For the disciple that denied Him, He prayed that his faith fail not, Luke 22, 33. He only marvelled twice according to the Evangelists, once because of great faith and once because of great unbelief. Matt. 8, 10; Mark 6, 6.

Our relation to the Son of God is conditioned by

2. *Love to Him.*

This love must transcend the love to any earthly relations. Whosoever would be His disciple must prefer Him to everything on earth, even to his own life. Matt. 10, 37, 39. "He that loseth his life for My sake shall find it." He requires love due to God — above all things.

3. *He requires confession of Him before men.* Matt. 10, 32.

He calls those blessed who are persecuted for just such confession of His name. Matt. 5, 11. It is not simply a confession of God that He requires — how much would His disciples have to suffer for such a confession! but a confession of Him as the Son of God and the Savior of the world.

These are only a few features of Christ as drawn by the synoptic Gospels, but they are enough to convince any truth loving mind that the Christ even of these Gospels alone is infinitely more than the goody goody Christ of Reform Judaism and rationalism. St. John knew well the importance of true faith in Christ when he puts down as the object of his record: These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name. John 20, 21.

Christ indeed receives everything from the Father, as such He is the Son of man. But He sustains a unie relation to the Father and is called the Son of God. This relation He sustains through faith. The form of this faith is almighty power. Matt. 17, 20. Whatever He wants to do, whether it be giving sight to the blind, the healing of incurable diseases, or the raising of the dead, He never fails in anything. To Him nothing is impossible. He performs these wonderful deeds recorded because He wanted to do them. He does not send down fire from heaven in one case, Luke 9, 54, He does not resist the enemies who came to capture Him, in another case, Matt. 26, 53, He does not do other things under other circumstances, not because He could not, but because He would not. He could do anything He wanted to do, as He declared after His resurrection. Matt. 28, 18. But whilst His subjective relation to the Father was sustained through faith, there was also an objective relation to the Father, upon which faith rested. This objective relation was sustained through the Holy Spirit, who worked in Christ and through whom Christ

worked. Matt. 12, 28. In that great hour of triumph He rejoiced in the Spirit, (Luke 10, 21) who glorified Him through the seventy.

Now, dear reader, it is this Spirit of God that is today yet glorifying Christ in the hearts of men. He wants to use these pages in lifting Christ up in your heart that you may look up to Him in faith and be saved as the serpent bitten fathers in the wilderness looked up to the uplifted serpent and were healed. John 3, 14. If God has given you patience and fairness of mind and heart to read and examine these pages and compare them with the Word of God, yours has been a great privilege indeed. The Holy Spirit who is the Spirit of truth has been striving with you that you submit to Christ as the Savior from your sin and the King of your heart. There are two ways open to you. The one is the way of our fathers of old, who, seeing the mighty deeds He had done by the Spirit, but not willing to submit to Him, said that by the prince of the devils did He cast out devils. That was terrible blasphemy. This is what Christ means with the sin against the Holy Ghost. It is in reality a sin against Him, the Son of God, of whom the Spirit witnesses. Any one blaspheming the Son of man knowing Christ only as such and speaking against Him can be forgiven, if the sin is repented of, but having received the witness of the Spirit that Christ is the Son of God, as did Judas Iscariot, and yet betray Him and sell Him for the silver or the gold of this world, for such it were better he never were born. This is the unpardonable sin. Matt. 12, 32; Luke 12, 10; Mark 3, 29.

Oh, may God protect you from such a state of heart.

There is another way open, and would to God you would choose it now, it is the narrow way, at the entrance of which you have to leave all your pride and worldly-mindedness, all your prejudice and sin, and accept Christ as your wisdom, righteousness, sanctification and redemption. This is the blessed way, the glorious way leading to happiness on earth and glory in heaven.

What think ye of Christ? is the test
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of Him.

As Jesus appears to your view,
As He is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take Him a creature to be,
A man or an angel at most;
Sure those have not feelings like me,
Nor know themselves wretched and lost.

So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I were sure He is God.

NEWTON.

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